

# STRENGTH

FOUNDATION

*SEPTEMBER 1978 VOLUME VII, No. 9*

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Presenting The Living Light philosophy and  
features of interest to spiritually-minded people.



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VOLUME VII, No. 9

SEPTEMBER 1978

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Editorial Department: Richard P. Goodwin. . . . . Editor

Miriam Bostwick . . . . . Ass't Editor Britt Toquinto . . . . . Ass't Editor

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# The Power of Acceptance

by Richard P. Goodwin

In keeping with the basic teachings of this philosophy—*The Power of Acceptance*—we understand that the will of God, the Divine Will, is Total Acceptance, for we look about life and we see that there is an Intelligent Energy that is sustaining and supporting all forms of life. Therefore, that demonstration is indeed the revelation that God or the Divine Will is a Total Acceptance. We also understand that Divine Love is a Total Consideration—that nothing to God, the Divine, is left out.

And so it follows that we put God into all of our endeavours or experiences, and by that I mean, we put into our consciousness a Total

Acceptance and a Total Consideration. Our struggles in life are not the effects of what we accept in life; our struggles in life are the effects of what we reject. For each thing that we

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*We are experiencing many things in our life but we never are those experiences unless we permit our minds to delude us into the false belief that we are the experience.*

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deny the right of expression to, we establish the law that rises supreme over the Divine Intelligent Energy called God. And from that error of ignorance, we experience the struggles of life.



## THE POWER OF ACCEPTANCE

Now many philosophies have taught throughout the ages that this God, this Intelligent Energy, takes care of the lilies of the field and the insects that crawl the ground. And our life and experiences reveal that this is indeed demonstrably true. And so it is a simple process of re-educating our mind to accept the right of all expression that we may move through our experiences with the Divine Will, and in so doing, be freed from the trials and tribulations and struggles created by our minds that reject and deny the many experiences of life.

When we raise our levels of consciousness to a realm of reason and common sense, we free ourselves from this illusion that we are the experience. We are experiencing many things in our life but we never are those experiences unless we permit our minds to delude us into the false belief that we are the experience. We are no more the experience than we are the physical body through which we are presently expressing. The experience contains within it the lessons that are necessary for the evolution and the freedom of our eternal being. But we cannot see those lessons that are there for us if we do not accept the right of the experience to express.

Therefore, man in his daily activities becomes a house divided, establishing laws and rejecting the effects of the laws he establishes. But a house divided cannot long endure, and so as time marches on, as man continues to evolve he slowly but surely begins to accept, and move in the Divine Flow, and experience the Divine Freedom. For it is a perfect balance between Divine Will and Divine Love that brings to man what is known as Divine Peace—that which passeth, for it is beyond all understanding.

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*... man in his daily activities  
becomes a house divided,  
establishing laws and  
rejecting the effects of  
the laws he establishes.*

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This great peace, the effect of the balance of Total Acceptance and Total Consideration, is something that we are all striving for. It is not something that we attain in some future heaven but it is something that is attainable in this, the moment of our choice. The greatest blessing that man has ever had or will ever have is what is known as the Divine right of choice. But when man chooses by dictating within his consciousness that other or opposing experiences have no

(continued page 5)

The Wanderer sets out on a new expedition!

# A WANDERER *in the* SPIRIT LANDS

*by Franchezzo*

## CHAPTER XVII.

### THE ASTRAL PLANE AND ITS INHABITANTS— SPOOKS, ELVES, VAMPIRES, ETC.

*Continued from last issue—*

I can hardly give you a better idea of the course of our journey than by asking you to imagine a vast spiral or corkscrew winding upwards and downwards in circling rings. A tiny speck no bigger than a pin's head in the middle of a large cart-wheel might represent the earth in the centre of these circling rings, an equal number of which are above and below the earth, all winding in a connected series from the lowest to the highest around this speck, and the head of the spiral pointing towards our central sun—this being regarded as the highest point of the most advanced sphere.

This will give you a faint idea of the earth and its attendant spirit spheres, and help you to understand how in our

journey we passed from the second into the lowest sphere, and in doing so passed through the earth plane. As we entered it I perceived many spirits of mortals hurrying to and fro just as I had been wont to see them, but now for the first time I also saw that mingling with them were many floating spectral shapes similar to those wraiths I had seen haunting the spirit in the icy cage in the Frozen Land. These wraiths seemed to be floating to and fro like driftweed upon a sea-shore, borne here and there by the different astral currents which revolve and circle round the earth.

Some were very distinct and life-like till a closer inspection revealed to me that the light of intelligence was wanting in their eyes and expressions, and there was a

*(continued page 30)*

## THE POWER OF ACCEPTANCE

*continued from page 3*

right to existence, then he is going against the will, the Divine Will of God. That is when man pays the price of struggle. That is when man pays the price of suffering. For we cannot consider the whole without accepting the whole. And in everything there is God. There is good in everything. For that good, or God, is the Intelligent Energy that is sustaining it. Now, if we pause and take the time to accept all of the experience, then we will be in a position in consciousness to consider all of the experience. But so often in our daily lives, we only look at a very small fraction of our experiences. We look at the ones that control us, the ones that we judge — that portion of the experience that we judge — is controlling us in the sense that it is an obstruction to what we judge and decide we wish to accomplish. We do that because that that disturbs us is what controls us. And so we look at the

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*... when man chooses by dictating within his consciousness that other or opposing experiences have no right to existence, then he is going against the will, the Divine Will of God.*

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experience, what we judge is the disturbing part of the experience, and are controlled by it. We cannot see the whole. We cannot see the good or God that is in it, and because we cannot see it, we cannot make the necessary changes with it.

Man having the Divine, eternal birthright of choice, has the choice to do what he wishes to do in his life. That choice is not the choice to deny the right of everything that he judges he doesn't want, to deny the right to everything else its own existence in life. That, my friends,

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*... that that disturbs us is what controls us.*

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is man's true problem and struggle because he denies the will of God. He not only denies the will of God but he denies the love of God. When you do not consider in total, then you are not in the Divine Love of God. When you do not accept in total the right of all things, you are not in the Divine Will of God. And that which goes against the Infinite, the infallible, is destined to fall. It is the experiences that we have within ourself of the falling that we call the struggles of life.

There is indeed a better  
*(continued page 7)*



# Visitors' Views

"I came in here before my trip today. I knew I was going to come. Listening to spoken words left me at peace like I haven't been for years."  
—E. G.

\* \* \* \* \*

"A fantastic rewarding experience. I'll be back."—J.G.

\* \* \* \* \*

"I found the service to be very instructional, interesting, and enjoyable, and I will likely be attending again. Thank you."—J.G.H.

\* \* \* \* \*

"Enjoyed the feeling of tranquility especially in the singing."—B.L.

\* \* \* \* \*

"I am very happy to have found such an alive and helpful organization. I feel very much at peace today."—R.H.

"I enjoyed the service. My first time. The lecture touched me in an area I had been thinking on. And the message was received."—M.S.

\* \* \* \* \*

"Truly inspiring and uplifting. Will be back. Thank you for the healing. Love."—J.H.H.

\* \* \* \* \*

"I think I've found something that I've been seeking."  
—G.N.

\* \* \* \* \*

"I have never felt more comfortable in a service as I did today. I was a little nervous because it being my first time. I will come again. Thank you."  
—P.M.

\* \* \* \* \*

"I thought it was great. I am very inspired and will be back to receive more healing. Also inspired to improve my healing study and work."—J.A.

## THE POWER OF ACCEPTANCE

*continued from page 5*

path. There is the path of harmonious evolution. Change is inevitable. We cannot deny it, we cannot stop it, we cannot reject it. Whether we like it or not, all things in form, be they thoughts or humans, are in a process, the forms, of changing. Our thoughts, their forms, are constantly changing. By a Total Acceptance of that Divine right, we move harmonious in evolution. We no longer, so-to-speak, beat our heads against the wall. We no longer constantly direct the Impartial, Intelligent, Infinite Energy to the obstructions of life. We all know, I am sure, that whatever in life we place our attention upon we have a tendency to become, for we establish that law of attachment. And it is that law of attachment that blinds us into the false belief that that is us—the real person.

When we totally accept and totally consider all of these experiences, they come and they go, but we, the eternal being, ride upon that ship of destiny to the harbor of peace and harmony, for that is the ship of reason. Man cannot experience what is known as reason until man has Total Consideration and Total Acceptance in his life. It is when we move in the realms

of judgment, rejection and denial that we experience all the traumas and the storms of life.

In these coming days we celebrate the freedom of a country. But more important than the freedom of a country is the freedom of the people who compose the country — those who live within it and are affected by it. We have a

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*Man cannot experience  
what is known as reason until  
man has Total Consideration  
and Total Acceptance in his  
life.*

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great responsibility in our life to stand upon the rock of principle, to accept the right of all, and not in that acceptance sell out our own right. There is enough room in God's infinite universes for the right of all things to live and express. There is only the great error of our mind; when it rises to control, we experience fear. For man cannot possibly

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*It is when we move in the  
realms of judgment, rejection  
and denial that we experience  
all the traumas and the  
storms of life.*

---

experience fear until man has made his judgments of denial. It is when man rises superior  
*(continued page 9)*

Is there human existence upon Mars, Jupiter, and Saturn?

# Views of Our Heavenly Home

by Andrew Jackson Davis

## THE INHABITANTS OF THE EXTERIOR PLANETS

*"Beautiful home of love divine,  
Our deepest hearts around thee twine;  
Unto thy summer bowers we come,  
Home of the angels—beautiful Home."*

—Song by Mary F. Davis

*Continued from last issue—*

We return now to consider the inhabiteness of planets beyond the earth.

With this question uppermost in the mind, I proceed to ask, with special reference to Mars, Jupiter, and Saturn: Was there not a time in the history of a planet when its *internal heat* was infinitely greater in volume and more intense than any solar heat received by the earth from the sun? Can any heat or light be lost? What is this new *lesson* which scientific investigators have derived from the correlation and con-

servation of force? If a great body in space is first equatorially cooled off, then broken up and rolled out into revolving planets: what becomes of *the heat* that is necessarily evolved and poured into space? Is heat, or is its chemical equivalent, *lost*? If the sun is a fountain of heat, what do you think of Saturn's liquid girdles of perpetual magnetic flame? What function as to warmth and light, think you, is incessantly performed by the invisible rivers of world-building or cosmical bodies, which have not yet become

(continued page 26)



## THE POWER OF ACCEPTANCE

*continued from page 7*

to the Infinite and establishes the mental laws of judgment that man fears. For then man now lives in the blindness of a restricted mental realm. That is not the way the Infinite Intelligence has designed life for all of its children. It has been designed in order that we may live and enjoy life and experience the fullness and the goodness that is our birthright. We have spent untold centuries in evolution before coming to this earth planet. Our responsibility in life is indeed very great, for we are by the right of our evolution, the examples to all of life. We cannot take

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*... man cannot possibly  
experience fear until man  
has made his judgments  
of denial.*

---

those responsibilities lightly for each harmonious thought that we have in our mind sends a healing balm out into the universe and has a direct affect upon all of nature, from the blade of grass to the human being. And not only does it go out across the earth realm, but out into outer space affecting untold multitudes of intelligent beings.

So when you find yourself limited, restricted in what is known as self-thought,

remember that your world is shrinking and someday it will shrink by that law of self-thought to the point where you will give it up. And when you reach that so-called bottom, you will begin the path of rising again to broaden, not only your horizons, but the goodness of your life. Whatever it is that you have or have not, remember, your thought concerning it is sustained and supported by the same Intelligent Energy that will bring you something better. But that can only happen when you open the door of opportunity, and the

---

*Whatever you want, or  
whatever you are experiencing  
that you don't want, ...  
you can change it by first  
accepting its right of  
existence, and in so accepting,  
accept the right of something  
better and something greater.*

---

door of opportunity is opened by your own choice, by your own acceptance. For each denial that you set into consciousness closes the doors of opportunity that are waiting to open. It is our dictates that send us on our destiny through the path of denial. Whatever you want, or whatever you are experiencing that you don't want, remember  
*(continued page 38)*



## nvocation

*Thank you, God, for your  
infinite variety of expression.*

*May we appreciate and use it  
to grow closer to Thee.*

## eading

*When a space-craft is on its way to a planet in outer space, it is kept on course to its target or goal by a constant adjustment either left or right, or up or down. It is never directly on course but is indirectly kept on course by a balance between too far left or too far right, too far up or too far down. So, too, our little space vehicles in this life are constantly out of balance and we are also making adjustments to bring ourselves into balance.*

*For example, when we are over-identified with the intellectual aspects of life, there is a desire from within for balance, and we search for its opposite by participation in or appreciating art, music, sports, gardening, knitting, sailing and the spiritual aspects*

*of life — —anything where we can use our hands and hearts instead of our heads to express.*

*It is by bringing the mental, physical and spiritual aspects of ourselves into balance that we move ahead to our target or purpose in life. We all have an "interior plumb-line," an inner knowing, that tells us when we are out of balance. Then it becomes our duty to respond and make the necessary adjustments in our life to bring us closer to that plumb-line. Just as the space craft is never perfectly on target but is constantly adjusting, so, too, we must be aware of our mental, physical and spiritual needs and make the necessary adjustments to bring them into balance.*

## enediction

*"May the demands of  
creation be balanced by the*

*call of the Divine."*

*—The Living Light.*

# Today's View of Past Frontiers

MRS. M. E. CADWALLADER

Article taken from CENTENNIAL BOOK OF MODERN SPIRITUALISM IN AMERICA

On December 24, 1934, after a long illness, Mrs. M. E. Cadwallader of Philadelphia passed on to the Spirit World.

Mrs. Cadwallader had been a zealous worker for Spiritualism for many years and was one of the few remaining organizers of the National Spiritualist Association. At the second convention of the National Spiritualist Association held in Washington in 1894 she was elected honorary Vice-President, an honor which she accepted and then resigned in favor of being appointed Missionary.

She was a member of the First Association of Spiritualists of Philadelphia for almost forty years, and was editor and owner of *The Progressive Thinker* for twenty-four years, having bought this paper at the passing of its founder, Mr. J. R. Frances.

Deeply interested in Lyceum work everywhere, it was through her efforts that the Andrew Jackson Davis Lyceum building was built at

Lily Dale, New York, and an acre of ground assigned for the children's playground. This playground is now known as Cadwallader Park. She rarely missed a Lyceum session at Lily Dale when there, and as long as she was able to do so led the children as they marched from the Lyceum building to the auditorium on Friday mornings to give their weekly entertainment.

One of her most outstanding contributions to Spiritualism was the erection of a marker at Hydesville to designate the exact spot where the Fox Cottage stood at the time of the Hydesville Raps. She was also on the committee with Mr. Whitwell and Mrs. Mary Longley in charge of the erection of the shrine placed by the Spiritualists of the World in the yard of the Plymouth Spiritualist Church at Rochester.

She traveled extensively, visited many State Conventions and all the National Conventions but two. She was well  
(continued page 24)

# NEWS and VIEWS

Quality, one of the foundation stones of the Serenity Association, is demonstrated in its work, activities and **Living Light** philosophy which teaches that in all endeavors we should "put God in it or forget it." The importance of quality in our lives is discussed in a book entitled *Zen and the Art of Motorcycle Maintenance* by Robert M. Pirsig.

Care and quality, according to Mr. Pirsig, are internal and external aspects of the same thing, for a person who sees quality and feels it as he works is a person who cares, and a person who cares about what he sees and does is a person who has some characteristics of quality. Pirsig believes that when we are stuck in a problem it is not enough to have knowledge of how to solve the problem but it is also necessary to have a feeling for the quality of the work involved and to use our intuition and feelings to solve any problem whether the problem be mechanical, scientific, artistic, emotional or spiritual. To do this requires emptying the mind, having a "hollow-flex-

by Beverly Houser\*

ible" attitude, and then the mind will naturally and freely move toward a solution.

By cultivating an inner quietness, a peace of mind, goodness can shine through the work that we do. This inner peace of mind is described as a "kind of harmony with the work in which there's no leader and no follower," where the material and the craftsman's thoughts blend. When a person is not dominated by feelings of separateness from what he is working on, then he "cares" about what he is doing, he has a feeling of identification with the work, and quality is revealed.

"So the thing to do when working on a motorcycle, as in any other task, is to cultivate the peace of mind which does not separate one's self from one's surroundings. When this is done successfully then everything else follows naturally. Peace of mind produces right values, right values produce right thoughts. Right thoughts produce right actions, and right actions produce work which will be a material reflection for others to see of the serenity at the center of it all."

Thus, in our work and activities when we are using our soul faculty of care and our mind is at peace, quality, good or God is expressing.



*ON THE ROCK*

On the seaward side of the isle  
There stands an old old tree  
Twisted and knarred  
Bent and bruised  
From the lashings of the sea.

Stronger they say  
Than the mighty oak tree  
Yet not so nice and tall  
It had to bend and bend  
To withstand it all.

Rooted firm and deep  
On a solid rocky knoll  
It stands majestically  
Growing deeper into the rock  
With every crushing blow.

—Beverly Houser

\* \* \* \* \*

Somebody loves you more than you know.  
Somebody goes with you wherever you go.  
Somebody really and truly cares  
And lovingly listens to all of your prayers.

Don't doubt for a minute that this is not true,  
For God loves His children and takes care of them, too . . .  
And all of His treasures are yours to share  
If you love Him completely and show Him you care

And if you "Walk in His footsteps" and have the  
faith to believe,  
There's nothing you ask for that  
you will not receive.

—Helen Steiner Rice

Ahrinziman recounts the early years of his marriage to Zuleika.

## *The Strange Story* *of*

by Anita Silvani

# AHRINZIMAN

*Continued from last issue—*

I think there were times when my vehemence bewildered and wearied her. I exacted so much that she grew at last to be somewhat tired of the endless demands I made upon her love. Her little bits of acting were done listlessly, and in my disappointment and suspicious jealousy I would reproach her with coldness and indifference, till her large, beautiful eyes would regard me in languid astonishment. She was quite happy, why could not I be so? she would ask, and then she would rouse herself to bestow upon me the coveted caress, which for a time removed the cloud from my brow, the suspicion that she was indifferent to me from my heart.

I do not think it is ever possible for natures such as mine to be perfectly happy upon earth, where the clouds of uncertainty, the disappointments and disillusionments that are inseparable from all earthly things, perpetually afford food for jealousy and suspicion, and where the hunger of the heart seldom finds full satisfaction. But in spite of many drawbacks I think that during the first years of my union with Zuleika I tasted as full a measure of happiness as ever falls to the lot of mankind; and certainly had I known what the years which followed were to bring to me I should have valued the comparative happiness of that time still more highly than I did.

### CHAPTER XVII

#### THE SON OF ARTEMISIA

I had been married a little over three years, and although

no child had been given to crown my hopes I was too

## THE STRANGE STORY OF AHRINZIMAN

deeply in love with Zuleika to feel this as a great disappointment, dearly as I loved children and greatly as I had desired to have a child of my own.

My fame as a physician had spread for many a mile around Herat, and I was sent for by the highest officials of the Court of the Afghan Princes. I was not greatly surprised, therefore, to receive a summons to attend at the Palace, as a young kinsman of the Ameer had been seized with violent convulsions which no one was able to relieve. The Grand Vizier, who was one of my patients, having mentioned my name to the Prince, I was sent for in all haste.

On being shown into the chamber where the sufferer lay I found that he was a young man of about my own age, handsome but somewhat effeminate looking, and evidently weak of will. A glance at him showed me that this was no common case of epilepsy, but that the unfortunate Prince was the victim of a form of Demoniatic possession, which is far more common than is usually supposed. To my clairvoyant sight it appeared as if a black spirit of a low type was making frequent and violent efforts to withdraw the right-

ful possessor of the young man's body, and enter into that covering himself, much as one man may forcibly wrench another's cloak from off his shoulders in spite of his efforts at resistance. The fearful contortions of the Prince were caused by the resistance of his half conscious spirit against the would be despoiler.

Hastily uttering some words which I had learnt from Jelal-ud-din, and knew to possess a powerful effect upon spirits of this class, I advanced slowly towards the Prince, keeping my eyes steadily fixed upon the dark being struggling with him, and throwing all the powers of my will into my determination to make him release the young man. The dark being cowered down before me, uttering fearful howls of rage, which, owing to the closeness of the rapport between them seemed to come from the unfortunate young man. As I laid my hand upon him, however, he became suddenly silent, his limbs relaxed and he fell in a dead faint upon the floor, while the dark spirit seemed to crawl like a snake along the floor, wriggling its body away like a reptile. As it withdrew it turned its head and looked at me, seeming to spit out its anger like venom upon me,

*(continued page 17)*

# Dictionary of

## The Living Light Philosophy



*F* orces. When in levels of self, man cannot view the impartiality of the Divine law, for man is viewing life through the limitation of his own experiences and is striving to reject the experiences of this infallible law, and in his effort to reject the experiences, he goes into what is known as the emotional forces.

*G* etting away means wanting to get away from the levels of consciousness and the entities that we have created to defend those levels of consciousness.

*I* mpulsiveness is an expression of a loose tape spinning in our heads.

*R* eality is experience, and a conscious acceptance thereof is known as fact.

*T* ruth is the spirit of life itself. Truth needs no defense for truth is not creation. Truth is not form; it is beyond change. You cannot evolve truth. You can only evolve your acceptance of it. Truth is timeless and changeless.

*U* niversal consciousness means a conscious awareness of the universe and all therein. It is not the totality of consciousness, but is limited by the universe in which one is experiencing their so-called reality.



## THE STRANGE STORY OF AHRINZIMAN

*continued from page 15*

and showing to my astonished eyes the face of a black slave. The face and the action were so exactly those of the vision shown me in Jelal-ud-din's mirror, that for half a moment I had almost forgotten the poor patient, till the voice of the Ameer himself recalled me to a recollection of where I was.

A few simple remedies soon restored the young man to his senses, and although terribly exhausted he soon began to regain his strength.

In reply to my inquiries, I was told that he had been subject to these attacks for some years, and when under their influence exhibited symptoms which had alarmed and distressed his family so much that they feared for his reason if not for his life, since the last few attacks had reduced him to so terrible a condition of exhaustion it had been feared that each convulsion would prove his death struggle.

I was highly praised for my succesful treatment, dismissed with a very handsome present, and commanded to visit my patient again the next day. My friend the Vizier assured me, as he conducted me from the room, that my fortune was made, since the

young Prince whom I had relieved was no less a person than the only legitimate son of the King of Persia.

On visiting my illustrious patient next morning I found him quite recovered, and contrary to his experience after former attacks, very little the worse for the present one, and I was again highly complimented upon my skill.

For a week I continued my daily visits, and then was sent for once more in a hurry because the Prince of Persia had been again seized with one of these strange and (to those around him unaccountable fits of convulsions, although on this occasion the seizure was much less violent.

As before, I found the cause to be the near approach of the black spirit, who although the influence of my strong will interposed a barrier between him and the Prince that prevented him from again touching him, was yet able to draw near enough to exert a considerable influence over him.

Since my first encounter with this dark being I had studied one of Jelal-ud-din's valuable manuscripts, and was therefore better able to deal with the obsessing spirit, whom I quickly banished in a very summary fashion, without

*(continued page 19)*

Examples of the unborn being "psychologized by maternal spirits."

# THE P E N E T R A L I A

BEING HARMONIAL ANSWERS TO IMPORTANT QUESTIONS

*Continued from last issue—*

*by Andrew Jackson Davis*

## QUESTIONS ON THE MARTYDOM OF JESUS

What happened to the mother of Nero?

In a dream the mother of Nero saw a dove descend, holding in its mouth a scorpion which was dropped upon her bosom, and presently stung itself to death. A few weeks prior to the birth of her son, this dream was repeated. She said it denoted peace, first; next, persecution; the last, suicide. And the history of Nero was an exact correspondence.

Had the mother of Moses such experience?

Yes; while in the house of Levi, a young woman had an impressive dream in which she beheld a beautiful damsel, leaning over the river's brink, with her sweet face beaming compassionately upon the form of an innocent child. Presently this child became a great man; and his might was

felt in all the earth. An angel now descended from a high mountain, and said: "Behold! so shall it be with thy son." . . . Not long after this dream, the woman became the bride of a distant kinsman. And twice before the birth of her first child, the same dream was impressed upon her; and the same angel appeared, with the same message. Of course the psychological effect was complete. Her son's name was "Moses."

Can you mention an example less remote?

Yes; a woman of considerable physical courage mounted a horse, rode side by side with her soldier-husband, and witnessed the drilling of the troops for battle. The exciting music and scene together inspired her with a deep thirst to behold a war and a conquest. This event transpired a few

*(continued page 40)*

## THE STRANGE STORY OF AHRINZIMAN

*continued from page 17*

throwing the patient into a state of unconsciousness.

I was now invited by the Prince to enter his service, and attach myself permanently to his suite, either as a physician or in any other capacity I might prefer.

"Surely," said the young Prince, "you have not spent all your days as a student of deep mysteries. Methinks thou hast more the bearing and appearance of a soldier than a follower of that art of healing which seemeth most appropriate to gray hair and slow blood. Thine eyes, my friend, did glisten I noticed as thou beheldest the warriors who paraded before us the other day, and I observed that thou didst sit upon thy steed as one who hath learnt to maintain his seat in the saddle under all difficulties."

The blood mounted to my cheek, and the recollections of the wild, free life of the mountains awoke in my mind as I listened to this speech, and I bowed low to the Prince, as I answered proudly, "I have been many things in even my short life, Most Gracious Sire, and methinks I could yet handle a sword and spear in a manner which would not disgrace even a soldier of your Highness.

"Wouldst thou then care

to follow my fortunes, not only as my trusted physician, but as one of my fighting men? If so thou hast but to express thy desire and I shall grant it to thee, for of a truth do I feel that I owe my life and my reason unto thy skill, and I would fain reward thee as a Prince should."

For one moment I was so delighted at the prospect of an active life and the chance of winning distinction on the field of battle, that I was about to accept the Prince's offer. But I thought of my wife, and of how I was to leave her. How I would have to part from her entirely for a time; and my love and my jealous fears proved stronger even than my ambition. With a low bow, expressive at once of my sense of the honor which the Prince wished to bestow upon me, and of my deep obligation to him, I answered, "Sire, it is with the utmost reluctance that I hesitate to avail myself of the honor proposed to me. There is no career I would desire more than that of arms. But I have ties which bind me more strongly than ambition, and, if your most Gracious Highness will pardon the seeming indifference to the favor offered to me, I would choose rather to continue in my present

*(continue page 21)*



To be a clear channel, "you need to lose sight of yourself."

# A Guide to Mediumship

## and psychical unfoldment

*E. W. & M. H. Wallis*

### CHAPTER IV.

#### PRACTICAL ADVICE TO SENSITIVES

*Continued from last issue—*

##### **Falling Asleep.**

If you get no further, and at subsequent sittings continue to fall into this inert and unsatisfactory comatose condition, you must make up your mind before you sit that you will awake out of the lethargy after about ten minutes unless some spirit influences you in some way. You must give yourself the 'suggestion' to awake, and after that you may try what you can do in the way of psychometry or conscious automatic writing.

##### **Trance and Inspirational Speaking.**

The mental phases of mediumship involve the development of a degree of impressibility which may range from the conscious reception of suggestion, or impulses, or thoughts from other intelligences to the lucidity on the spiritual plane which is dis-

played by conscious clear-seeing, or spirit-sight. The phenomena of super-sensuous reception due to spirit influence are elicited in much the same way as the mesmerist arouses the clairvoyant powers of his subject. The somnambulic sleep, or trance, is induced in the subject whose voluntary powers are no longer under his control, and the involuntary processes are well-nigh suspended. In this state his spirit sometimes gains a large degree of freedom, and is able to perceive on the inner or spiritual plane.

If you are likely to become a trance-speaking medium you will probably experience a sensation as a falling or dizziness, as if you are going to faint; this may continue until you become entirely unconscious on the external plane, and you will know no more until you regain your normal

*(continued page 28)*

## THE STRANGE STORY OF AHRINZIMAN

*continued from page 19*

career, since to follow your Highness through the present campaign I must leave this city of Herat."

The Prince frowned, and seemed greatly annoyed by my answer. Princes are not wont to find their favors so coolly received, and he answered coldly, "It is enough, Sir Physician thou art dismissed from our presence."

"Oh, Ahrinziman," said my friend the Vizier, in a low voice, as we left the presence chamber, "verily thou wert born under an unlucky star, since thou hast not the wit to avail thyself of the favor of Princes when it is showered upon thee. Who, or what, is this wonderful attraction that keeps thee in Herat, when fortune points the way to Persia?"

"It is my wife," said I, unguardedly. "I could not take her with me on the long, forced marches of the Persian army, as they go to quell the revolts in this distant province, and I like not to leave her behind me."

"Thy wife," said he, laughing, "if that is all it is not impossible that thou mayest follow the Prince of Persia yet. Surely thou couldst arrange for her safety and seclusion in some way?"

"I know not," replied I stiffly. "But I have already given my answer to the Prince, and been dismissed by him. The matter is therefore at an end."

The Vizier laughed again, and his eyes twinkled slyly as he said, "Go to, Ahrinziman, tell thy wife of the offer thou hast refused, and see if she will commend thy devotion to her."

As we had now reached the outer door I parted from the Vizier without further remarks, and as I hurried home I resolved to tell Zuleika and see if she were truly pleased to think I was not going to leave her. The Vizier's words had awakened an uneasy suspicion which half slumbered in my mind, and I was by no means too certain that Zuleika would give me the thanks for refusing the Prince's offer which I felt I merited.

And the Vizier was right. She heard me with a mixture of surprise and pleasure till I told her how I had refused the proposed favor and elected to remain in Herat, and then she expressed her disappointment in no measured terms, reproaching me with having no ambition, no desire to rise in life and take a position which would raise her as well as myself.

*(continued next issue)*

"Behold! the kingdom of God is within you."—Jesus

# iscourses

from

## *The Spirit World*

*Dictated by Stephen Olin through Rev. R. P. Wilson, 1853*

*Continued from last issue—*

Among the truths uttered by Jesus, none are more calculated to unfold the spiritual nature and develop the hidden resources of man, than the one commencing this discourse. In uttering the truth, that the "kingdom of God is within man," Christ was responsive to the teaching voice, rising up, echoing to the harmonies of the Infinite Spirit, whose all-present influence had sent him forth to proclaim the same truth with reference to all mankind. Recollect that those to whom these words were originally addressed, were yet in an undeveloped state—were unacquainted with their own spiritual wants and necessities. Yet Jesus told them, that even at that time, "The kingdom of God was within them;" although their gross views and sensual natures could not perceive the truth thus uttered. In fact, their *Saviour* was within them, an unperceived guest.

Into the mysterious depths of their own natures they had not entered, nor explored the pure and sublime fountain which only needed appropriate conditions to bring to light its elevating and expanding influence. The exterior world—the world of effects—had occupied the attention, leaving far greater and purer light to unfold their higher powers.

It is a truth, then uttered by Jesus and confirmed by the echo of every heart, that every moral nature conceals within its bosom "the kingdom of God," and that this "kingdom" is a natural evolution of man's spiritual nature—an inherent principle of his existence. This fact is of infinite importance to the human family. No foreign aid is needed, no impartation of imputed righteousness, no arbitrary creeds or forms to pass through, in order to possess the pearl of incalculable price. But into the inner sanctuary of man's divine



## DISCOURSES FROM THE SPIRIT-WORLD

nature the Spirit may itself penetrate, and then discover to its infinite joy the gorgeous temple, the sanctum sanctorum, and the celestial cherubim and seraphim overshadowing the inner glory.

In further elucidating this subject, we will first consider the import of the expression, "The kingdom of God;" secondly, the means of developing this kingdom.

By the phrase, "kingdom of God," is meant— 1. The most internal essence, or the love, wisdom, and will principles. 2. The subordinate principles of expansion, attraction, and circulation. 3. The agencies of heat, light, and electricity. These principles and agencies constitute the realm of this "kingdom," with reference to its internal nature and relations. As "God is love and wisdom," and as "man is formed in his image and after his likeness," it follows that these principles in man constitute the *governing* power and the directing agency. Love is the divine element of expansion, and through its influence the varied powers of the soul go out in search of their appropriate means of enjoyment and happiness. Wisdom attracts the Spirit to those delights and influences best

adapted to the state of its development, continually urging the soul forward to higher aspirations and more enduring joys. Will, or the principle of energy, also exerting its influence, *moves* the Spirit to use means to enter upon the *possession* of those joys and delights toward which love expands and wisdom attracts. This "kingdom" or realm of the Spirit's action, because it is a miniature representation of the Divine government, is called, appropriately, the "kingdom of God."

The question may here be asked, If the kingdom of God is within man, why is it not manifested more perfectly by the children of men? This question I think can be satisfactorily answered to all reflective minds. Man, physically, intellectually, and morally, is a *production*. Hence his entire nature grows, the spiritual as well as the physical. The physical nature is first formed, which, by a law of Infinite Wisdom, has the power of eliminating from itself a higher form, which, in its turn, evolves from itself an individuality of a still higher and more refined essence, the central vortex of immortal life.

(continued next issue)



## TODAY'S VIEW OF PAST FRONTIERS

*continued from page 11*

known to Spiritualists abroad, having attended the conferences of the International Congress of Spiritualists.

An intense individualist, she had small capacity for team work. For many years she was out of sympathy with the aims and policies of the Official Board of the National Association, but being a woman of tremendous energy, she did an enormous amount of personal work for the Cause, writing and editing *The Progressive Thinker*. She wrote mountains of manuscripts, and mountains more of letters, keeping in close touch with leading Spiritualists the world over. Her prose and poetry had a fine literary touch, and all of it in a handwriting as near like copperplate as one sees in a lifetime.

Being an enthusiastic participant in all main Spiritualist gatherings for forty years or more, she was always in the midst of everything that was going on, figuring in all the lively and enlightening discussions, and in countless incidents in the history of our Movement, often tinging her remarks with an element of humor. Spiritualism, like all other Movements, has a lunatic fringe. One summer about twenty-five years ago,

two eccentric characters landed at Lily Dale, and held forth at the celebrated Stump Meetings, one claiming to be controlled by John the Baptist and the other by Jesus Christ. A Columnist on a Buffalo newspaper announced in the personal mention column that Jesus Christ and John the Baptist had arrived at Lily Dale, and that Mrs. Cadwallader was expected next week! After she arrived she went up to one of the Stump Meetings and stood around with scores of others listening to the rigmarole of "Jesus" going at full swing. Finally she stepped forward and said, "Now Jesus, for years I have published a book whose aim and object is to prove that you never existed. If you name a single incident in your career on earth, not in the Gospel stories and substantiate it by evidence, I will withdraw the publication of that book." Jesus was stumped and had nothing more to say.

Mrs. Cadwallader wrote **HYDESVILLE IN HISTORY**; published and republished **ANTIQUITY UNVEILED**, edited by her old friend, Jonathan Roberts, which was the book referred to in the Stump incident.

At the 1912 Convention in Boston she published a daily  
*(continued page 31)*



## DIVINE HEALING PRAYER

I accept that the Divine Healing Power  
Is removing all obstructions  
From my mind and body  
And is restoring me to perfect  
Health, wealth and happiness.  
My heart is filled with gratitude  
For the Divine Law of Acceptance  
That is healing both present and absent ones  
Who are in need of help.  
Peace, the power that healeth,  
Is guiding my thoughts, acts and deeds,  
As God and I go hand in hand  
Living a life of joyful abundance.



## VIEWS OF OUR HEAVENLY HOME

*continued from page 8*

asteroids or satellites? The storehouses of heat in the solar system—where are they? and what of them? Is there not a law of compensation? Are there no provisions, in the planetary larder, adapted to a planet's bodily appetite and necessities? How is it possible that Mars, moving at the inconceivable rate of fifty-five thousand miles an hour, Jupiter with her four great weighty moons thirty thousand miles an hour, and Saturn, with her still larger family of worlds, and with her splendid heating arrangements and great solar belts, at the rate of nearly twenty-one thousand miles an hour — I ask, with all this incessant speed and all these motions—how is it possible that no terrestrial electricity should be evolved from the prodigious mineral resources of the planets, whereby auroral magnetic warmth, and boreal gorgeousness in field and sky, and equatorial vivifications and perfect organic developments, should glorify and characterize these great worlds, which, like the earth, roll noiselessly upon their poles and harmoniously

around the sun?

There is one more problem, namely, concerning the analysis of the spectrum of self-lighted stars, and also concerning those planets whose heat and light are supposed to be derived exclusively from the sun.

When you investigate the surfaces of Mars and Jupiter, and subject the luminous rings of Saturn to the spectroscopic slit, how do you separate sunlight, reflected, from the universal stellar light which is absorbed and appropriated and then reflected from other suns? In other words, how can you determine when light is *not* reflected? The replies by science to the foregoing questions will, better than by any other agency, establish our affirmations concerning the possibility of human existence upon the three adjoining planets belonging to our solar system. But there are a few more considerations deemed essential in this connection. They are these: A slow moving body is proportionally a cold body; and slowness and coldness are the parents of darkness and death.

*(continued next issue)*

\*\*\*\*\*

*The payment is ever worth the price to a man  
who seeks the fullness of God.*

*—The Wise One*

# *Spiritual Healing*

by Sandy Haeberle\*

When we are suffering ill health, our vital energy level seems very low. What is the connection between how much energy we feel we have and our state of health? Good health is harmony manifested where our energies are balanced. It is clearly demonstrable that the harder we work to help others, thus serving God, the better we feel and the more energy we seem to have. When we have a great deal of time on our hands, and think constantly of self, we notice a very lethargic and dissipated feeling. It is shortly after these experiences of feeling low on energy that we

suffer illness. We have taken God's Divine neutral energy and directed it inward which results very literally in being grounded in self.

We cannot experience the Divine flow of perfect health when we are in self. We must give out as freely as we take in energy; this is the harmonious rhythm of life. Just as we exhale in our breathing, so must we put something back into life for all that we are taking. As we learn that "Love is work made manifest," we can enjoy the goodness of life, feel God's abundant energy and experience perfect health.

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*When the heart rules, the head bows,  
and when the head rules, the heart bows.*

—The Wise One

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*Editor's Note—The SENTINEL extends its appreciation to the many students of the Serenity concept of Spiritualism who contribute their articles to this magazine, sharing their understanding with our readers. Student articles are recognized by an asterisk.\**



## A GUIDE TO MEDIUMSHIP


*continued from page 20*

condition, although, while under the influence of the operator, you may have been speaking more or less coherently. He may not, at first, be able to convey the exact impression he wishes to produce. His 'suggestion' is not strong enough to set your involuntary nerves vibrating in just the way he desires; consequently his thought is not transferred to you in a manner which ensures faithful reproduction, and you should not be disappointed because of such imperfect results at the outset. If your mind is filled with the desire to succeed you will become too self-conscious, and thus destroy the very conditions upon which success depends. You need to lose sight of yourself and become calm and receptive, so that the message may be transmitted without hindrance.

It is very probable that you will be semi-conscious. The influence will stimulate your breathing, which will become rapid and irregular; your eyes will close and you will be unable to open them, and your hands and body may twitch and jerk as if you were being subjected to a series of galvanic shocks. The sitters should keep calm and sympathetic, but they should check

any tendency on your part to undue noise, or violence, or absurdity. You will be aware of what you are doing, but unable to exercise the *will* to interfere or try to stop. You will most likely become conscious of an impulse to do something, or to 'blurt out' certain words. If you resist you will only make the task more difficult and hinder the attainment of the end you have in view. Your best course is to hold your judgment in suspense; do not be hostile or critical, but act out your impressions. Let the influence have its course—say what you feel you *must* say, and never mind about your own state of consciousness. You will be much more likely to pass into the unconsciousness trance (if you desire to do so) if you can say: 'Now, spirit friend, I trust myself to you and will yield my body and brain to your control, for you to do the best you can with and through me. I am willing to cooperate with you for the time being, and trust you to do your utmost for the good of others.' It is not necessary that you should be entirely unconscious, although you may think it is, to prove that another Intelligence is operating upon and through you.

*(continued next issue)*

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## A WANDERER IN THE SPIRIT LANDS

*continued from page 4*

helpless collapsed look about them like wax dolls from which the stuffing has run out. For the life of me I can think of nothing that will so well express their appearance.

In my former wanderings through the earth plane I had not been conscious of any of these beings, and on asking Hassein the reason of this he answered: "First, because you were so much absorbed in your work, and secondly, your powers of sight were not sufficiently developed. Now look," he added, pointing to a strange little group of beings like elves which were approaching us hand in hand, gamboling like children. "Look at those; they are the mental and bodily emanations cast off from the minds and bodies of children which consolidate into these queer, harmless little elementals when brought into contact with any of the great life currents that circle around the earth, and which bear upon their waves the living emanations cast off from men, women and children. These curious little beings have no real separate intelligent life such as a soul would give, and they are so evanescent and ethereal that they take their shapes and change them as you will observe, like the

clouds on a summer sky. See how they are all dissolving and forming again afresh."

As I looked I saw the whole little cloud of figures shift into a new form of grotesque likeness, and whereas they had looked like tiny fairies in caps and gowns made from flowers, they now took wings, becoming like a species of half butterflies, half imps, with human bodies, animal's heads, and butterflies' wings. Then as a fresh strong wave of magnetism swept over them, lo! they were all broken up and carried away to form fresh groups elsewhere with other particles.

I was so astonished at this, the real living appearance and the unreal disappearance, that I suppose Hassein read my puzzled state of mind, for he said, "What you have now beheld is only an ethereal form of elemental life, which is not material enough for a long continued existence on the earth plane, and is like the foam of the sea thrown up by the wave motions of pure earthly lives and thoughts. See now how much stronger on the astral plane can be the consistency of that which is not pure."

I beheld approaching us a great mass of aerial forms, dark, misshapen, human, yet

*(continued page 32)*



# Serenity Students

by Howard Lazar\*

What the mind rejects today, it may accept tomorrow. Never is this more evident than in man's limited and unlimited view of God. Today man rises supreme in proud self-assurance that he, without any help, is "making it" through the world. . . . only to find himself tomorrow crying for help—for Divine help greater than the situation obstructing him.

If survival is the miracle of life, then man's ferris-wheel of limited and unlimited

acceptance must be the entertainment of life. Like all amusements, however, this one wears thin with repetition and eventually loses its audience.

The day must come for every man to relinquish the mental competition between ego-power and God's love. It comes when, out of the necessity for peace of mind, man chooses God as the only true, unceasing, day-to-day, moment-by-moment source of strength.

\* \* \* \* \*

## TODAY'S VIEW

*continued from page 24*

edition of the PROGRESSIVE THINKER, and had it on the floor of the convention every morning, with the previous day's news, humorous bits on members, comments on speeches, etc., and all the while taking an active part in the proceedings of the Convention. During the World War she organized the movement for and equipped and sent to France the eight American Spiritualist ambulances.

Mrs. Cadwallader was tall,

with rather full expressive blue eyes, and an unusually pretty face, a striking woman in any gathering. She wore beautiful clothes, was fond of jewelry, and especially proud of a magnificent string of pearls. In her home on Loomis Street in Chicago she had a marvelous collection of manuscripts and books on Spiritualism, and here she entertained prominent Spiritualists from all over the world. She was a great student of Spiritualism in all its aspects, and especially its history, of

*(continued page 43)*

## A WANDERER IN THE SPIRIT LANDS

*continued from page 30*

inhuman, in appearance. "These," said he, "are the beings which haunt the delirium of the drunkard, which gather round him, drawn by his corrupted magnetism and unable to be repelled by one who has lost the will-force needful to protect him from such creatures which cling like barnacles to him, and like leeches suck his animal vitality with a strange ghoulish intelligence akin to that of some noisome plant which has fastened itself upon a tree. For such a one as the unfortunate drunkard the best help which can be given is by obtaining some one upon the earth side of life who possesses a strong will and mesmeric powers, and let him place the drunkard under the protection of his will and the strong influence of his magnetism, till the last of these phantoms drops off from inability to hold on longer under the stream of healthy magnetism poured upon them and the unlucky man upon whom they have fastened. The healthy magnetism acts like a poison upon these creatures, and kills them so that they drop off, and their bodies, unable to hold together, decay into immaterial dust. Should these beings, however, not encounter such

a strong dose of healthy magnetism they will go on for years floating about and drawing away the animal vitality of one human being after another, till at last they become endowed with a certain amount of independent animal life of their own. At this stage they can be used by higher, more intelligent beings to carry out such work as their peculiar organizations fit them for, and it is these soulless creatures, though created and earth-nourished, whom a certain class of practitioners of the so-called black magic made use of in some of their experiments, as well as for carrying out their evil designs against any one who had offended them. But like deadly weeds at the bottom of a dark pool, these astrals draw down and destroy in their soulless clutches those who venture to meddle with them unprotected by the higher powers."

"And now tell me, friend Hassein," said I, "if these astrals, when they fasten upon a drunkard, can or do influence him to drink more, as is the case when the earth-bound spirit of a departed drunkard controls one still in the flesh."

"No! These beings do not derive any pleasure from the drink a man swallows, except

*(continued page 34)*

# In Our Thoughts

Clara Barnett  
Brother  
Edmond Carrillo  
Bessie Davis  
Harry Davis  
Carlos Soto Esparza  
Peter E. Fink  
Francis M. Gelardi, Jr.  
Isa Goodwin  
The Hansen Family  
Jim Hosp  
Jonquil

The Kiesner Family  
The Lucas Family  
Erick Othberg  
Richardo Lopez Roldan  
Shelieka  
Snowflake  
Arthur Sosa  
Tippette  
Britta Uppstrom  
Wiffle  
Esther Yavneh

*To send a helpful thought of joy and light to those you love who have passed to the higher life, list their names in this column. Donation of one dollar per name is requested.*



## A WANDERER IN THE SPIRIT LANDS

*continued from page 32*

in so far as by corrupting his magnetism it makes him such that they can more readily feed upon him. It is his animal or earthly life-force they desire. It means existence for them and is much the same as water to a plant, and beyond the fact that by draining the victim of his vitality they cause a sense of exhaustion which makes him fly to stimulants for relief, they do not affect the question of his continuing to drink. They are mere parasites, and possess no intelligence of their own except of so rudimentary a character that we can scarcely give it that name.

“To originate a thought or to impress your thoughts upon another requires the possession of an intelligent soul germ or spark of the divine essence, and once this has been given the being becomes possessed of an independent individuality it can never again lose. It may cast off envelope after envelope, or it may sink into grosser and still grosser forms of matter, but once endowed with soul-life it can never cease to exist, and in existing must retain the individuality of its nature and the responsibility of its actions. This is alike true of the human soul and the intelligent soul-princi-

ple as manifested in the animals or lower types of soul existence. Whenever you see the power to reason and to act upon such reasoning manifested either in man, the highest type, or in animals, the lower type, you may know that a soul exists, and it is only a question of degree of purity of soul essence. We see in man and in the brute creation alike a power of reasoning intelligence differing only in degree, and from this fact the school of thought to which I belong draws the inference that both alike have a conscious individual immortality, differing, however, in the type and degree of soul essence, animals as well as men having an immortal future for development before them. What are the limits of the action of this law we cannot pretend to say, but we draw our conclusions from the existence in the spirit world of animals as well as men who have alike lived on earth, and both of whom are found in a more advanced state of development than they were in their earth existences.

“It is impossible for the soulless parasite to influence the mind of any mortal; and it is therefore undoubtedly the souls which have been incarnated in earthly bodies and

*(continued page 36)*



## Children's Corner



If you have something wrong with you then you should just give total acceptance for it and then pray that it will get better. If it does not get better then give it to god and god will do whats right for it.

*Jaye Chillas, Age 13 1/2*

When we get into self or start thinking about ourselves, our helth starts getting bad. But when we do some work we start thinking about what we are doing not dreaming off.

*Jon Chillas, Age 12*

If we give forth love and don't expect it back we will get it back by not expecting it. Love is paying attention to someone and helping them do things. God shows his love by taking care of us.

*Michael Field, Age 8*

I like to go places with my Grandma. When you go get bigger you can go get an ice cream all by yourself.

*Ryan Ream, Age 5*

Love, is peace and harmony when you give love and expect something back it is not true love. But when you give love and dont expect anything back it is real true love.

*Lisa Toquinto, Age 10 1/2*

I saw a yellow Jackit and in-sted of being afraid of it I thought it would go a way and it did.

*Ricky Ream, Age 8*

If you really love a person and you give them something then usually the person that gave doesn't expect to get anything back but they do in time.

*Jaye Chillas, Age 13 1/2*

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*In keeping with Serenity's policy to encourage expression by all its students, this column contains the unedited articles submitted by the children attending our children's philosophy classes.—Editor*

## A WANDERER IN THE SPIRIT LANDS

*continued from page 34*

have so indulged their lower passions in that state that they are not able to free themselves from the fetters of their astral envelopes, that haunt the earth and incite those yet in the flesh to indulgence in drink and similar vices. They, as you know, can control man in many ways, either partially or completely, and the most common way is for the spirit to partly envelop the man he controls with his spirit body until a link has been formed between them, somewhat after the nature of that uniting some twin children who possess distinct bodies, but are so joined to each other and inter-blended that all which one feels is felt by the other. In this fashion what is swallowed by the mortal is enjoyed by the spirit who controls the unfortunate man, and who urges him to drink as much as possible, and when he can no longer do so the spirit will then try to free himself and go elsewhere in search of some other weak-willed man or woman of depraved tastes. Not always, however, can either the spirit or the mortal free themselves from the strange link woven between them by the indulgence of their joint desires. After a long-continued connection of this sort it becomes

very difficult for them to separate, and the spirit and the man may go on for years sick of each other yet unable to break the tie without help from the higher powers, who are always ready to assist those who call upon their aid. Should a spirit continue to control men for the purpose of self-gratification as I have described, he sinks lower and lower, and drags his victims down with him into the depths of hell itself, from which they will both have a bitter and weary task to climb when at last the desire for better things shall awaken. To a soul alone belongs the power to think and to will, and those other soulless creatures but obey the laws of attraction and repulsion, which are felt likewise by all the material atoms of which the universe is composed, and even when these astral parasites have, by long feeding upon the vital force of men or women, attained to a certain amount of independent life, they have no intelligence to direct their own or others' movements; they float about like fever germs generated in a foul atmosphere, attracted to one person more readily than to another, and like such germs may be said to possess a very low form of life.

*(continued next issue)*



Stead describes the life of the people on The Blue Island.

## *The Blue Island*

EXPERIENCES OF A NEW ARRIVAL BEYOND THE VEIL

*Communicated by W. T. Stead  
Recorded by Pardoe Woodman & Estelle Stead*

### CHAPTER IV. — LIFE ON THE ISLAND

*Continued from last issue—*

Having given you a little idea of this land and its appearance, I want to tell you about the life of the people here, so that you can form a mental picture in completeness. It is only natural that many should say, "What are they all doing?" Now, this is a very broad question to answer, and to help you to see how big a thing I am dealing with in thus attempting to give my story of the next life, I must put a simple question to you.

I want you to try and imagine you have not been living on earth and that, knowing nothing of earth life, you have suddenly been landed by an airship in the busiest part of the city of London—with all its traffic and its people. You have arrived from some other world and have not seen this sight before. You will exclaim, "How strange! What are

they all doing?" Well, could you answer that question easily? It would not mean much to you to be told they are going about their own individual business — one man bakes bread, another sweeps the streets, another drives a cart, and another sits in an office and runs a business — all that would leave you none the wiser. These are facts, and yet you would not understand them. You could not comprehend them. That is my difficulty in trying to make you understand in a satisfactory way the life of this Blue Isle. I have to consider how to explain it. It is no use my telling you that one person sits by the sea all the time, weeping because of her parting from her lover, and another is in a mental stupor from drink, and another still thinks he is ringing the bells of his local chapel on Sunday, etc., etc. — that is

*(continued page 42)*

# FABLES for young and old

## THE DOG IN THE MANGER

A Dog was lying in a manger on a pile of hay which an Ox was supposed to eat. But when the Ox came up to get his dinner the Dog just stayed there on the hay, snarling and snapping, and wouldn't let the Ox have it.

"Dog," said the big and

very angry Ox, "I could understand it if you wanted to eat that hay, but you don't, and you are a mean creature just to sit there and keep me from enjoying it."

**The Point:** *Don't begrudge others what they need and you cannot use.*



## THE POWER OF ACCEPTANCE

*continued from page 9*

you have choice—you can change it. You may change it not by rejection and denial. That will only keep it in your universe year after year and century after century. You can change it by first accepting its right of existence, and in so accepting, accept the right of something better and

something greater. And I can assure you, my friends, if you will do that, if you will do that each and every day, that Infinite Intelligent Energy called God will support your new choice, and you will indeed experience the goodness, the success, the abundance of a joyous life.

# *The Living Light*



This book contains the fundamentals of THE LIVING LIGHT philosophy, a demonstrable spiritual psychology based on the wisdom gleaned through centuries of experiences by the spirit teacher who is known simply as The Old Man. This highly illumined soul shares with us his understanding of the universal laws of life, which applied, enable us to consciously control our everyday living experiences.

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## THE PENETRALIA

*continued from page 18*

months before the birth of her child, whose name was — “Napoleon!”

**Relate the history of psychological effect wrought upon the spirit of Dante’s Mother?**

During the important period immediately preceding the birth of Dante, his young mother saw a vision of startling grandeur and great depth of significance. She beheld a populated globe, of symmetrical proportions, rise gradually out of the sea, and float mid-heavens. It was decorated with every conceivable element of natural and artificial beauty. Upon a high and grand mountain, which melted away into the distant horizon and sloped gracefully into lands and lakes that spread out to the left, stood a man with a brilliant countenance, whom she knew to be her son. Pointing with his upraised hand, he bade her look down to the right of the mountain. She beheld a precipice of abrupt descent; like the wall of an immeasurable gulf, with depth unknown. Whereupon she thought she fainted with excess of fright. But her son was serene as a morning star; and, looking

again, she saw no evil. After this beautiful and thrilling vision, Dante’s mother had only in view the greatness of her unborn child — whose genius as a scholar and poet, as the creator of a world of fancies, is known throughout all the lands of civilization.

**Are there other illustrations of the marvellous effects of mind upon the unborn child?**

In further illustration, I might refer to hundreds of similar cases among poets, painters, musicians, mathematicians, and religious chieftains. One more instance, however, will suffice: to demonstrate the mysterious influence of mind upon matter; and more particularly, to prove the predisposing effect which a mother’s spiritual convictions exert upon her coming offspring. The wife of a very poor, but respectable, mechanic *dreamed* several times, before the birth of her child, that an angel came to her and said: “Hail! thou art highly favored — the Lord is with thee.” The angel looked lovingly down upon her; and she, not comprehending the intent of his message, was troubled.

*(continued next issue)*

*gourmet's*

*delight*

A recipe from *Serenity's*

## Holland Dinner

### BROODSCHOTELTJE MET SINAASAPPELS

*(Bread Dish with Oranges)*

To serve 6

1/2 lb. (about 7 slices)

white bread without crusts

2 cups fresh orange juice

1/2 cup butter

2 egg yolks

3/4 cup sugar

1/2 teaspoon grated lemon  
rind

2 eggs whites, stiffly beaten

Mash bread with orange juice until mixture is very smooth (preferably use an electric blender). Cream butter until light and fluffy. Stir in egg yolks, sugar, and lemon rind. Beat until mixture is light and creamy. Mix into bread. Fold in stiffly beaten egg whites. Put in a greased 1 1/2-quart casserole and bake in preheated slow oven (325 degrees) for 1 hour.

## THE BLUE ISLAND

*continued from page 37*

not the life, those are only bits of it. Atoms of the whole. I do not want to particularise, I want to generalise, with some detail. Therefore I must say that if you were to pay this land a visit in your earth bodies, as you are at present, you would be struck by the lack of excitement. You would think it all so like earth. That is what you would say to people on your return. "Oh, it's so much like our life here, only there are such a lot of different races of mankind there."

Everyday life for the individual is strikingly like the everyday life he's always been used to. At first he takes a great deal of rest, having the earth habit of sleep — and it is a necessity — he needs sleep here too, for the present. We have no night as you have, but he sleeps and rests just the same. He has his interests in visiting different parts, in exploring the land and its buildings and in studying its animal and vegetable life. He has friends to seek out and to see. He has his pastimes to indulge. He has his new-found desire for knowledge to feed.

The routine of a day here is similar to the routine of a day on earth; the difference being that earth's routine is

often made by force of circumstance, whereas here it is made according to the desire for knowledge on this or that subject.

In clothing, we are all practically as on earth and as there are so many races here you can well understand the general appearance of this land is most unusual, and in an odd way particularly interesting and amusing, also instructive. I think I have said that in general appearance we all are as we all were. We are only a very little way from earth, and consequently up to this time we have not thrown off earth ideas. We have gained some new ones, but have as yet discarded few or none.

The process of discarding is a gradual one. As we live here we gain knowledge of many kinds, and come to find so many things, hitherto thought essential, not only of no importance but something of a bore, a nuisance, and that is how we grow to a state of dropping all earth habits. We get to the state of not desiring a smoke, not because we can't have it, or think it not right, but because the desire for it is not there. As with a smoke, so with food, so with many a dozen things; we are just as satisfied without them. We do not miss them; if we did we

*(continued page 44)*



## TODAY'S VIEW OF PAST FRONTIERS

*continued from page 31*

which she could have said, as did a great French statesman of the French Revolution: "All of which I saw, and part of which I was." She was called the Animated Encyclopedia of Spiritualism.

So, one of the keenest minds and most aggressive personalities in the Cause of Spiritualism, was called to the Beyond; one who had the true crusading temperament, fearless in her devotion to Truth, untiring in her active support and defense of those who demonstrate that Truth, the mediums, and persistent in her weekly broadcast of propaganda through her Progressive

Thinker, she worked hard, long and faithfully to prove "There is no death."

Her earnestness and enthusiasm, and her great knowledge of Constitution and By-Laws, enabled her to do valuable work in the Constitutional Convention, and all that followed.

She became an ardent missionary for the N.S.A. when missionary work meant all kinds of personal sacrifice and hardships; for that work of itself, her name deserves to be placed on the Honor Roll of the National Spiritualist Association, but this was only a small part of the great work she did for Spiritualism.

## SERENITY EVENTS

**DINNER PARTY: SEPTEMBER 16, 1978 — 6:30 p.m.**

A Dutch theme has been chosen for the September dinner party. There will be entertainment and prizes. All are invited to attend. Reserve the date — September 16. The place is the American Legion Log Cabin in San Anselmo.

**BAKE SALE: SATURDAY, SEPTEMBER 23, 1978 - all day**

The regular monthly bake sale will be held at the Pacheco Plaza Shopping Center, 472 Ignacio Blvd. in Ignacio. We look forward to seeing you there.

## THE BLUE ISLAND

*continued from page 42*

should have them, and we do have them until the desire is no longer there.

At first there is practical freedom of thought and action, and there are only certain limitations imposed—not by rule but by conditions. Beyond these limitations there is absolute freedom. After a time, when the spirit has advanced to the point of desiring knowledge and enlightenment, he will be drawn like a piece of steel to a magnet, into contact with this or that house of organisation dealing with the subject on which he desires knowledge. From the time of coming into touch with this house the spirit will be, as it were, “at school.” He will perforce have to attend this house for instruction. He will spend a good deal of his time there learning, and, when finished with one house, will pass to another, but it is not compulsory information, it is craved-for information, and nothing is given until asked for. You are not forced to acquire *anything*. You are more than ever free agents. That is why on earth it is so essential to control your bodies by your minds, and not the reverse. When you come here your mind is all-powerful, and everything depends, for your

own degree of happiness here, upon the kind of mind you bring with you.

The presence or absence of contentment is entirely due to the earth life you have led, the character formed, opportunities taken and lost, the motive of and for your actions, the help given, the manner of use of help received, your mental outlook and your use and abuse of flesh power. To sum all these up, it is the quality of mind control over body *versus* body over mind. Mind matters and body matters — on earth. Here only the mind matters, it is in your keeping entirely, and is in whatever state you have made it by your life. On your arrival here the degree of your happiness will be determined automatically by the demands of your mind.

When you are inclined to ask, “What are they all doing there?” turn your mind to some dear one on earth who has taken up an out-of-the-way kind of life somewhere abroad, where you are not in constant and intimate touch, and say of him, “I wonder what he’s doing now?” . . . Then answer it yourself by saying, “I suppose he’s carrying on.” So are we, we people in the Blue Island.

*(continued next issue)*





